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The Western Standard



TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

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DISCOURSE

BY

PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE

TABERNACLE, G. S. L. CITY,

FEBRUARY 1st, 1857.

REPORTED BY G. D. WATT.

Let the congregation be as still as possible.

I wish to occupy a short time in speaking to you, and I am not able to talk with the ease that I could wish, for my health has for some time obliged me to confine myself pretty closely to my rooms. This is the first time that I have walked so far as to come to this Tabernacle, since the burial of Jedediah M. Grant. My bodily afflictions would not permit me to walk much, and they also still hinder my efforts in speaking or exercising. I have been troubled this winter, as are many in this high altitude, with a rising of the blood to the head; that is what is troubling me this morning, insomuch that I hardly felt able to get here.

Aided by the faith and prayers of the Saints, I will endeavor to speak so that you can hear me, and to edify you according to the best of my ability.

I have a great desire to teach people the way of life and salvation; I have been occupied in that labor for many years. It has been my chief business to instruct the inhabitants of the earth how they can secure unto them eternal life. The more I become acquainted with the principles pertaining to salvation, and the more strictly I adhere to them, the more importance I attach to them.

If I do not always view people as they really are, yet I see them partially as they are, perhaps, as looking through a glass darkly, and in the vision of my mind, looking at this people called Latter-Day Saints, and leaving out the residue of the inhabitants of the earth, to give vent to my understanding, I could cry aloud and weep before the Lord. It appears to me that very many, in their understandings, according to the past conduct of the people, leaving out the present, are too much like brute beasts, or like the door on its hinges, which opens and shuts as it is acted upon, and is insensible. This appears to be the situation of the people.

Sometimes this seems strange and inconsistent, knowing that mankind are organized to receive and continue to receive, and that receiving one fact in the understanding does not deprive them in the least of receiving another.—There is no heathen nation but what expects their posterity to improve in all the knowledge they possess, and that is required by the parents. But the Christian nation with whom we have been associated, boast of their intelligence, suppose that they are exhibiting great knowledge and that it towers to the heavens, and expect their children to improve in all the arts and sciences in their possession.

When people have the privilege of securing to themselves eternal exaltation, when the words of eternal life are given to them, what a pity it is they do not understand how liable they are to fall by the way, and this is necessary in this state of probation. Place before some persons that which their appetites crave and require, and they will forsake every other thing, even their best friends. They will contend against their best friends and benefactors, in order to glut their appetites. When I look at this people, to say nothing about any people but the Latter-Day Saints, if I have a correct understanding, some few of them look to me to be much like what we call brute beasts. The people are instructed, from their youth, that there is no end to their learning.—They are taught by their parents and by their teachers that they can continue to learn, that they can store up knowledge, treasure up the wisdom of the world, and never see the time, although they shall live to the age of Methuselah or older, but what they can add to their store of knowledge.

When I apply these principles to the Latter-Day Saints, it would seem that when they are once filled, when they are once fed upon the words of eternal life until their souls are satisfied, they conclude that that meal will last for ever. They think they will never require any more, and so they become empty, faint, wearied, dull, stupid, and before they are aware of it they need a spirit of reformation; they need a fresh manifestation of the power of God to stir them up and awaken them out of their sleep, to remove the scales from their eyes, to arouse them from their lethargy. And when again awakened, they begin to see that they have been without food; then they can realize that they have neglected the more weighty matters. I ask the Latter-Day Saints, is such the case? Is it true that any of the Elders of Israel, with their wives and children, neglect the things of God and turn to the paltry, corruptible things of earth, and let their affections and feelings be attracted from holy principles and placed on objects of no moment? You can answer this question at your leisure.

You that see and understand things as they are, you who can obtain the visions of eternity, whose minds soar aloft to things beyond this vale of tears, how does it appear to you? Do you feel as though you can weep over the people? Whether you do or not, that is my feeling. To observe for what trifling things men and women will turn away from the spirit of the holy gospel, after travelling a few hundred miles with, perhaps, a few little trials to pass through, such as being perplexed with wild cattle in their teams, with misfortunes and losses; and they thirst, thirst greedily for the vain and foolish things of the world, and neglect the Spirit and principles of the holy gospel. It has killed them spiritually to pass through those sorrows, privations, and trials. You may ponder these ideas in your hearts, at your leisure. Such conduct is one of the most astonishing things to me that ever I have experienced, or beheld; yet I have reasons for thinking that I understand the natural causes why the people are as they are.

I flattered myself, years ago, that whoever embraced the doctrine of salvation would so live as to enter in at the straight gate; in this, however, I have been mistaken. If we this day had congregated the vast multitudes that have taken upon them the name of Christ, that have entered into the new and everlasting covenant to serve the Lord our God, those who have embraced the gospel of salvation that has been revealed through his Prophet and Seer in the last days, and then selected out those who will stand firm in the faith, you would find that but a small portion of the vast congregation had kept the faith; far the greatest number would be on the left hand. If you were to inquire of them individually, "after you heard the gospel, believed, and embraced it, did you think you would ever leave the faith?" every man and woman would reply, "no, no; I will believe and obey until death; no power on earth shall deprive me of the blessings of the gospel that I have embraced; for it I have sacrificed my all."

Again, would not thousands that have forsaken their fathers, mothers, children, or companions, for the sake of the gospel, but are now enveloped in the spirit of the world, when asked whether they know this gospel to be true, reply, "we believe it;" and when asked whether Joseph Smith was a prophet, reply, "we believe it?" Ask such persons why they do not gather with the Saints, and the ten thousand obstacles that would be presented would tower up like mountains and keep them from gathering. Ask them why they do not pay their tithing, and they have ten thousand excuses and reasons to render. Inquire why they do not do something for the gospel, and instruct them, if they cannot pay their tithing, nor gather with the Saints, to go and preach to their neighbors, and they will say to you, "O, my neighbors are pretty well off, they are good people; here are the Methodists, Baptists, Presbyterians, etc., and they are good people and I really do not feel it my duty to preach to them." Where are such persons? They are in darkness, they have apostatized. Another great class you will find have come out in open rebellion to the faith, to those principles they once testified they knew to be true, and that too by the power of the Holy Ghost.

Now leave that vast multitude, and come to this place. Here is the gathering of the people; here is the carcass, and the eagles gather to this place; here they are by thousands and scores of thousands. Look through this vast multitude before me, and through the inhabitants of this Territory, and then go the United States and to Europe and the Islands of the sea, and gather up all who profess to be Latter-Day Saints, and how many of them are there in the way to enter into the straight gate? How many are going to be crowned with the Gods? You will all admit that this is a hard question to answer. Do you think one half of them will enter in at the straight gate, pass by the angels and the Gods, and receive a celestial exaltation? I pray they may, even if I do not believe so.

Is there any person deprived of this privilege? No, not one. Has the Lord cast an obstacle in the way of any individual, to deprive him of the privilege of being exalted. No, not one: but every thing that could be done has been done, every provision that could be made has been made, every law that could be instituted to encourage and elevate the people, to increase their faith, their knowledge, their understanding, and to lead them to life and salvation, the Lord has brought to this people. Then the Lord is not to blame. Are angels to blame? Are they hindering the people? No. Are the spirits of the just casting stumbling blocks before the people, or tying their hands, or turning them away from the right path? No.

Do you think that one half of the people walk up to every known duty, are so doing and laboring that they are in the straight and narrow path that leads to the lives? Answer this question at your leisure. Yet every person will acknowledge that every thing the Lord could do for our salvation has been done. All heaven is anxious that the people should be saved. The heavens weep over the people, because of their hard-heartedness, unbelief, and slowness to believe and act.

You have been taught, all the day long, that you are in a world of sin; you have been taught, all your lives, that the seeds of sin are sown in your mortal bodies; you have been taught that the spirit warreth against the flesh and the flesh against the spirit; that the spirit of every man and woman that gets into the celestial kingdom must overcome the flesh, must war against the flesh until the seeds of sin that are sown in the flesh are brought into subjection to the law of Christ. This has been taught you, from your youth up. There is not a society in Christendom but what has taught these principles, and you have read them in your Bibles when you were children. Your mothers taught you that we were in a world of sin, and that the enemy of righteousness is all the time ready and watching to overcome every individual.—You will reply at once, "we believe this doctrine," and yet, from day to day, from week to week, from month to month, and from year to year, we go on as we have. Some will say, "I did give way to my evil passion yesterday, and I will give way again to-day, and I will let the flesh overcome the spirit. I will bring my spirit into subjection to the evil passion and evil influences that the enemy of Christ has sown in the human system. I will let my tongue speak just what it pleases; I will rail out against my neighbor when I get mad, I will blaspheme; I will deceive my brother, or my neighbor," and thus they bring the spirit into subjection to the flesh, until the Lord Almighty will withdraw the light of truth from those individuals, and they are left, if not to apostatise, to deny Joseph as a Prophet, Jesus Christ as the Savior, and to esteem holy writ and all the revelations from God as a burlesque. They are are left in the dark, to welter in sorrow in the flesh, and in the spirit world they never can be exalted.

Is it, then, any marvel that those who dwell in the heavens should weep over the people?—Do you wonder, now, that the prophets used to weep over the people in ancient times? That Joseph used to weep over the people in his day? If you do, I do not.

Here is a large number of the Latter-Day Saints situated upon the mountain tops, and right before each individual is eternal day, or eternal night; eternal light, or eternal darkness; eternal love, or eternal hatred; eternal glory, or eternal misery. This would want a great deal of explaining, to bring it down to your capacities, so that you can understand; but I use one class of these expressions to convey an idea of the opposite of the glory prepared for the people now before me. The Lord has done every thing he can do in justice and in truth; in his mercy and in his long suffering and kindness there is nothing he has neglected, in order to put into the possession of this people power to secure themselves eternal day, eternal peace, instead of eternal misery. Eternal glory, happiness, beauty, power, exaltation, excellency, and every good thing are prepared for the Elders that now sit before me to enter into the presence of the Father and the Son, where they could be exalted, sit with the Gods, be crowned with immortality and eternal lives; become fathers not only of many nations but of an endless posterity; be the framers not only of a kingdom but of an endless chain of kingdoms. Nothing more can be done, than what has been done.

How many of those now looking on me will order their lives so that they will secure to themselves eternal happiness and exaltation?—Do you think that one half of this congregation will answer that question? I pray that they may, whether I believe it or not.

Do you see people neglect their eternal welfare? A feeling prevails with some that, "we do not know these things, we have not seen these things, we do not understand that there is a kingdom prepared for the faithful; we do not understand that there is a place prepared for those that are unruly, those that disbelieve, those that neglect the truth and the gospel when put in their possession. We do not know any thing about these things." Is this so?—What do you say, brethren and sisters? Have you seen the Father and the Son? Do you know where they live? "O, no." Have you seen the courts of glory, have they been opened to your view? "O, no." What next? The spirit of unbelief takes place in your hearts.—The enemy, the evil that is in the world, that has caused the trouble, sorrow, and perplexity, is with you, is your constant companion, and is continually suggesting that you know nothing about these things, consequently without the utmost care and exercise of faith, and close applicationin life of the requirements of heaven, you are left to drink into the spirit of infidelity.

In this manner people are left in darkness, do not understand the things of God, neglect their salvation, and go grovelling through this world, without a ray of light to shine on their path; hoping that there is a God, and, if there is, that he will be merciful to them; thinking that, if there is a heaven, they want to go there; if there is such a character as a Savior, they hope his blood will atone for their sins; and if there are any such beings as angels, they will pick them up, by and bye. It resolves itself to this, "if there is a God, O, be merciful to me."—You do not know, do you? "O, no we cannot realize it."

Let me ask you a question, before I proceed further. How did you feel when the Spirit of the gospel first entered into your hearts, when the light of the gospel first shone on your understanding? Had you any such feelings then within you? Had you any doubts? How did you talk, when you first rose to testify that the Book of Mormon was true, that Joseph was a true Prophet, that this work was of God, that the Lord Almighty has revealed himself in these our days? Had you any doubts? "No, I could not help bearing testimony to those things, I was so full of light and peace." Did you hate anybody, at that time? "No. I was filled with peace and union; I loved God and all the works of his hands. There was no anger, malice, or wrath in me." Do you feel so now? Many of you would tell me, "no."—Have you abode in that Spirit and feeling?—You will answer, "no."

You say within yourselves, "I believe the gospel, I believe the Lord has revealed the truth concerning himself, concerning the Son, concerning angels, salvation, eternal exaltation, etc.; I admit all this to be true." Then you have to admit that we are organized to inherit all glory, power, and excellency; to be filled with eternal salvation and exaltation, and to become the sons of God, as the Apostle says, to be "gods, even the sons of God;" fathers who shall endure, and whose posterity shall never end; though the Apostle turned the point very quick, because the people were not prepared to receive it. You admit the fact that we are organized expressly for the purpose of being exalted with the Gods.

You have the words of eternal life in your possession. What next? Take your own philosophy; if I am organized and capaciated to receive this glory and this exaltation, I must be the friend of Him who has brought me forth and instituted this exaltation for me; I must not be his enemy at any time. Again, you say, "we are organized to become Gods, even sons of God; to act independently." You expect to see the time when you will have at your control worlds on worlds, if your existence endures. Take Abraham, for instance, you can read the promise made to him, and again to Jesus.—"Now," say you, "we are to have kingdoms, thrones, principalities, powers, dominions, etc." Can you read it in this book? This is the Old and New Testament, which you and I were taught, from our youth, to believe is the word of God. If I am to receive these blessings I will be an independent character, like those who dwell in eternity. If this is the case, let me pause for a moment and use my own natural philosophy. How can I prove myself the friend of God, who has placed all this glory within my reach, unless his influences are withdrawn from me, to see whether or not I will be his friend? At the same time when you receive the greatest blessings by the manifestations of the power and Spirit of God, immediately the Lord may leave you to yourselves, that you may prove yourselves worthy of this exaltation. Multitudes, on the right and on the left, when this Spirit and power are withdrawn from them, sink into unbelief and do not know whether there is a God, or not. Ask them, "what did you realize and experience yesterday?" The reply is, "I do not know anything about it.—I can see this house, I can see the sun, I can see men and women, but I can say no more." "Do you believe what you believed yesterday?"—"I do not know."

Can a man be exalted upon any other principle? When men are left to themselves it is then they manifest their integrity, by saying and feeling, "I am the friend of God." Do all people realize that? If they did, let me tell you, they would cling fast to their integrity. When the mind of a righteous man is beclouded by darkness, when he does not know the first thing about the religion he believes in, it is because the vail is dropped so that he may act on the organization of his own individual person, which is calculated to be as independent as the Gods, in the end. When you are fully aware of this, then you are ready to lay down your lives for the cause of God and for his people, if you act on your own integrity and philosophy.

One of the greatest trials that ever came on the Son of God when he was in the flesh, upon that man whom we hold as our Savior, was when the mob had him in their possession.—They spit on him, scourged him, mocked him, and made a wreath of thorns and placed it upon his head, (and I will insure that it was so placed on his head as to cause the blood to start) and said to him, "here is your cross, you poor, worthless scamp, take and carry it on to that hill, for there we are going to nail you to it." How would you feel in such a time, and at that very hour and moment when this tabernacle suffers, should the Father then withdraw himself and say, "now, my son, I will see whether you will prove yourself worthy or not." Did he walk up the hill? He did, and carried the cross until he fainted under it; then they took it and went on, and he submitted patiently to the will of his Father.

Will you submit patiently to the will of your Father, in the hour of darkness? Will you say that you are the friends of God? O shame! Many of you will not say so, in the hour of darkness. Take these Latter-Day Saints, the Elders of Israel, and let many of them pass where they can hear the name of Jesus Christ and the name of their Father and God blasphemed, and they will pass along as unconcerned, and will never move a muscle nor a nerve of their systems. That is nothing to them, compared to what it would be to have their own dear names spoken against in the least.—Speak against William, John, or Thomas, and then you will see the fire of resentment roused in that individual; while at the same time they may be opposed to their Father and God, to their Savior, to the Prophet, and to their religion. People may scandalize these as much as the tongue of slander can, and not a word said, nor a look of disapprobation given. But my dear brethren, those holy men and women, (pardon me, if I burlesque the idea a little) your names are so dear to you that, let any one speak a word against them, you are at once for fight.

If you want to know what you should do, when you hear a man blaspheme the name of God, and you feel that there are ten thousand million devils around you to see whether you will be for your religion, knock down the man that blasphemes, and say, "if you can not pray, I can fight for my religion and my God."—When you are in darkness is the time for you to exhibit your integrity, and to prove that you are the friends of Him who has called you to this glory and eternal life.

Do you want to know how to pray in your families? I have told you, a great many times, how to do when you feel as though you have not a particle of the Spirit of prayer with you. Get your wives and your children together, lock the doors so that none of them will get out, and get down on your knees; and if you feel as though you want to swear and fight, keep on your knees until they are pretty well wearied, saying, "here I am; I will not abuse my Creator nor my religion, though I feel like hell inside, but I will stay on my knees until I overcome these devils around me." That will prove to me that you are the friend of God, that you are filled with integrity. This is good for every person to practice in the hour of trial and darkness. Say, "I am the friend of God, and if you abuse him, I shall abuse you." This is what Abraham used to do. He would take his servants and go out once in a while, and chastise the poor, miserable characters that ridiculed the Priesthood that was on him.

Here are the people that say they are Latter-Day Saints. Now, if you can understand your own position, you will know, perhaps, better how to deal with yourselves and control yourselves; how to bring into subjection your passions, appetites and wills, and let the Spirit of Truth the Lord has given you commence and conquer and overcome, little by little, until you gain the mastery in the spirit. This prepares the tabernacle for a resurrection and eternal life. You can not inherit eternal life, unless your appetites are brought in subjection to the spirit that lives within you, that spirit which our Father in heaven gave.—I mean the Father of your spirits, of those spirits which he has put into these tabernacles.—The tabernacle must be brought in subjection to the spirit perfectly, or your bodies can not be raised to inherit eternal life; if they do come forth, they must dwell in a lower kingdom.—Seek diligently until you bring all into subjection to the law of Christ.

As to the knowledge of the people, what do they know? They know many things. What do they not know? Ten thousands of millions of times more than they know, for, comparatively speaking, they know but little. What knowledge we have, we have obtained by an experience. No man could know that he could build a building, unless he was to go to work and try. Were he to go work and erect a building, he would then know that he knew how to do it.

Some things you do know, and there are a great many things that you do not know.—"Can you mention any thing that we do not know?" Yes, we could enumerate a great many things, and have mentioned only a small portion of what is unknown to man. I will take that class of this congregation that do not know any thing about God, heaven, earth, or hell, nor anything else only as they sense with their natural senses, and ask them, can you tell me your own origin? I would be glad to see such a person, but he is not to be found. Take a man who does not know anything about these things, and he can not tell his origin.

Again, with all the wisdom there is in the world, I can refer you to another thing which you do not know; you do not know how to take the native elements and organize a body like the ones you possess. You may take the chemical apparatus of the most extensive laboratory and go into these mountains, and see whether you can, with all your knowledge and appliances, make a human body that can breathe, to say nothing about the spirit: you can not do that; then you do not know how.

If we were to ask the question how we came here, we can not answer it. We know that we are here, and we know that we live. We know that we see, hear, smell, &c., through the organization of our senses. We know that when we have something good to eat, and plenty of it, that we can satisfy our appetite, and we also know that we get hungry again; we get sleepy, awake, and go about our business. The brute beasts know all this, although their sensitive powers are not so acute, nor possessed of so extensive a range, as are those of the human family; their intelligence more particularly belongs to the things of this earth.

The scriptures say that man is created but a little lower than the angels, still the great majority do not know whether there is a God; they do not even know whether it is of any use to pray to our Father in heaven, nor whether they have got a Father there. We do not know how to make a spear of grass grow on the earth, nor a tree, nor any other kind of vegetation; all this is beyond our knowledge.—They grow, but we do not understand how.—They are produced from the elements, but undertake to organize the elements and make a cucumber grow, and we fail; that is beyond our knowledge.

We do know, by observation, that this earth revolves on its axis, that it has its circuit and performs its annual times. We know, by observation, that the firmament is filled with small, flickering lights. The astronomer says he knows that many of those lights are actually suns to solar systems, the same as our sun is to us.—Does he know that? Has he been there to see? "No." Then he may be deceived. They have had their eyes, ears, and all the other sensitive organs brought to bear upon a person, and have been positive that they were conversing with and looking upon him, when at the same time that person was a hundred miles from them; they were certain that they heard him speak with their natural ears, yet they were deceived. So the astronomer may be deceived by his powerful glasses. But all the argument in the world could not make you believe that those stars, or lights, were not there; you see them. Suppose that our optical powers have all been deceived, just as they are in some instances. There is plenty of proof that the optic nerve has been deceived, even through a glass, persons supposing that they saw things which they, in reality, never did see.

Upon natural principles, leaving out the light of the Spirit, the light of revelation, or saying that there is no God, and such being the case, on the natural philosophy of the natural world and the natural belief and ideas of those who imbibe deistical principles, they do not know whether it is the sun or not that shines upon us; they feel warm, they think they see the sun. But if your optic nerve may deceive you, so the astronomer may be deceived. "No," says he, "I can not be deceived; and this congregation say, "we can not be deceived; we know that we hear you preach to-day; we see you in the stand to-day, and all the earth can not make us believe to the contrary." May be you are deceived; "but we can not be mistaken in this, we do know that it is certain." Suppose that you go home and to-night sleep very soundly, and that perchance a stupor should come over you causing you to forget what has transpired to-day; I have known such circumstances. Suppose you forget to-morrow what has transpired to-day in this Tabernacle, and somebody should come along and ask you whether you recollected what br. Brigham said

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FRIDAY, APRIL 3.

The Annual Conference

Of the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS in this country, will be held in this city on the 6th of April next. The Elders, with the Saints living in the country, are cordially invited to attend.

Kingdom of the Last Days.

DURING the latter part of last and the beginning of this week, a Professor Leibee, late of Australia, advertised his intention of delivering a course of lectures in this city, the subject matter of which was "to be based upon solemn and important scriptural truths of startling and vital interest," the first lecture to be delivered on Monday evening last. He proposed to discuss and prove to a demonstration, 1st. That the Government of the United States is the same kingdom the prophet Daniel speaks of in chap. 2, 44, where he says in the days of these kings shall the God of Heaven set up a kingdom, etc. 2nd. That it is the same kingdom in which he promised his Apostles they should sit upon twelve thrones judging the Twelve tribes of Israel. 3rd. That it is the same new Jerusalem that St. John saw descending out of heaven from God, with a great high wall, twelve gates—the names of the twelve tribes of Israel written thereon; twelve foundations—the names of the twelve apostles of the Lamb in them. 4th. That it is the same kingdom that Christ told the Jews should be taken from them, and given to a nation bringing forth the fruits thereof. 5th. That a new era in the history of the world is about to take place in this kingdom. It will commence by God calling forth that stone laid before Joshua, spoken of by the prophet Zechariah, in chap. III., v. 8—9. 6th. That the kingdom of Great Britain will be united to this Government before the year 70, and before the end of another century the whole world will belong to this kingdom. It will not stop uniting until the whole is absorbed in it, completely fulfilling the prophecy of Daniel, chap. VII, 27.

Desirous of hearing his arguments in support of these points, we repaired on Monday evening to Musical Hall; but there was so poor an attendance that the lecturer solicited as a favor from those present, that they would permit him to defer it until he could give greater publicity to the notice. He felt that he could do the subject better justice before a full house, than he could before a few individuals. He could prove the allegations that he had made, from the Scriptures, in a plain, straightforward and logical manner. He had carefully studied the subject, and was satisfied that these United States was the kingdom which Daniel said should be set up and in which Jesus said his apostles should sit upon twelve thrones, and that before the year 65 Great Britain would belong to the Yankees.

It is quite a step in advance of the commonly received opinions of the age for a man to advocate the idea that the kingdom of God—which Daniel said should be set up never to be destroyed—was not set up by the Lord when he was on the earth, but was to be established at some subsequent period of time. Thus far we can endorse Professor Leibee's views, as also in regard to this continent being the place where this kingdom should be established.—But there are insuperable difficulties in the way of proving that the Government of the United States is that kingdom which the prophet saw in vision, or which Jesus told his disciples about. The stone the prophet saw cut out of the mountain without hands was not to be a republic, but a *kingdom;* and in its origin it was to be entirely diverse from any of the kingdoms extant, from the fact that the God of heaven should set it up. Now, this can not possibly, by any fair construction, be made to apply to the government of the United States as it stands at present. The States acknowledge no king, not even Christ himself, neither would they receive a message from him as authority. And though the government was undoubtedly the production of superior and divine wisdom bestowed upon the men who brought it forth, yet they did not act in the name of God; they neither possessed nor claimed the authority to establish such a kingdom. In this respect, therefore, the government they established was not diverse from the government of Great Britain, or any of the governments which this stone, that God was to set rolling, would break in pieces.

We do not design, however, to discuss this subject at present—to show the nature of the organization of the kingdom, which Jesus said should be taken from the Jews and given to a nation bringing forth the fruits thereof—its officers, etc. The subject is an extensive one, and well worthy of the investigation of every man. The prophecies contained in the Scriptures, relative to the establishment of this kingdom and the great events which should accompany it, are so plain, pointed and numerous, that no one who will prayerfully study them can fail to be benefitted. We shall be pleased to hear of Professor Leibee's securing an audience sufficiently large to enable him to give a lucid exposition of his ideas.

The Inaugural.

THE steamer *J. L. Stephens* brought news of the inauguration of Mr. Buchanan as President of the United States. His address upon the occasion was well conceived, and is an earnest that wisdom, impartiality and vigor will be among the chief characteristics of his administration. He endorses the doctrine of "popular sovereignty;" and his policy with regard to the Territories of the United States will be based upon that doctrine. The people of the Territories, who may form their State Constitutions preparatory to admission into the Union, during his administration, will, so far as his position and influence can secure that end, be left free to choose and adopt their own institutions, independent of all outside influences from whatever quarter they may come.—This is the only position that can be taken on this question, which will honor the Government, and accord justice to the people of the Territories; because it presupposes their intelligence, admits their capacity for self-government, and concedes to them the rights of freemen. Utah, in common with other territories desires nothing more than this, and if her Constitution is republican, and does not contravene the national Constitution, sheer justice demands that prejudice and bigotry be not allowed to bar her admission into the Confederacy upon an equal footing with the original States.

The President assures us, that his best endeavors will be made to administer the government in pureness, and to root out corruption wherever found. He finds within the compass of the war-making power, the right of Congress to appropriate money for a military road across the continent, and his language implies that a railroad is meant: for it is impossible that men and munitions of war can "be speedily transported" from the Eastern States to the Pacific by any other. With regard to our foreign policy, he says, "we ought to cultivate peace, commerce and friendship with all nations, and this not merely as the best means of promoting our own national interest, but in a spirit of Christian benevolence towards our fellow men, wherever their lot may be cast."

The tone of the address throughout is bold and manly, yet seasoned with discretion and moderation, and evinces the desire of Mr. Buchanan to adapt his administration to the wants of the people, and welfare of the country.

CARSON VALLEY ROAD.—In view of the recent appropriation for a Wagon Road by Congress, the San Joaquin *Republican* proposes that the people in that section of the State take means to improve the route by the Big tree to Carson Valley; and to secure concert, suggests that a convention of the citizens of San Joaquin, Calaveras, Amador, Tuolumne, Stanislaus, Mariposa, Tulare and Mercede counties be held at an early day. The people in the South seem to be quite anxious to secure the trade with Carson Valley, and they will doubtless take speedy action upon the subject.

The Sacramento *Union* while speaking upon and commending the idea broached by the Stockton *Republican*, urges the people interested in the route running from the Sacramento valley to that of Carson to take the same course, and to devise ways and means to secure the improvement and completion of a road from that part of the State.

The Iowa Hill *News*, in alluding to this subject, stirs up the citizens of Placer County to the consideration of the benefits to be derived by the building of a good substantial road from that county *via* Wash-ho Valley, Lake Bigler, to Carson Valley. This route, says the *News*, "is the shortest, the most central, the most practicable and can be built at less expense than any other route. It will require but a small outlay to keep it in repair—being a ridge road nearly the whole distance. There will be no 'slides' to clear away every spring, for the road can be built without cutting around the sides of mountains. It will require but one small bridge, and that can be built so high, that it will be impossible for the freshets to wash it away. The ascent is gradual, and with very little grading, wagons could reach the Valley with full loads."

The disposition to open a good, feasible wagon route to Carson Valley appears to be so general, in view of its large and constantly increasing trade and the benefits to be derived from the eastern emigration, that the completion of one or two good roads may be confidently expected during the ensuing summer.

The Latter-Day Saints

Meet every Sunday in this City, at the PHILHARMONIC HALL, Stockton street, near Jackson, at 11 A. M. and 7½ P. M. All who wish to investigate the principles of truth as revealed for man's salvation in the gospel of Christ, are cordially invited to attend.

Society in Utah as it Is, and as it is Mis-Represented.

THE *Placerville American* of last Saturday contains an article headed "Mormonism," in which the editor retorts to the communication of Elder Wm. Cooke, published in the STANDARD of the 20th, by making a good many charges against the Mormons, and the state of things which exists in Utah. These charges, he states, are made upon "*the authority of the Church,*" he having heard an apostate-Mormon lecturer read from an article in the *Deseret News,* "*written*" by Brigham Young, "that the Mormons could beat the world at bragging, lying, cheating, swindling, swearing, drinking, etc., etc." So far as his scurrilous remarks relative to Elder Cooke are concerned, we have nothing to say; Elder C. has already made public the cause of the *Democrat's* attack upon him, and if he deems the editor's subsequent remarks worthy of notice, he is fully competent to reply to them. But relative to these charges, which, he says, are made upon the authority of Brigham Young, we have a little to say. The editor confesses in his article that he has not been initiated into the fascinating mysteries of Mormonism, and that he does not know much about it. Now, for those who *do know* much about Mormonism this confession was quite unnecessary, as the perusal of his article would be all that could be needed to convince them that the editor really *did not know* much about the subject upon which he was writing.

An apostate-Mormon lecturer states that the Mormons are a bad people, a set of graceless scamps, and reads from the words of Brigham Young, published in the *Deseret News,* to prove it. The editor of *Democrat,* who attends the lecture, thinks that "*Brigham ought to know,*" and, therefore, what this lecturer says must be so. He knows so little about Mormonism that he thinks every thing evil that can be said about it must be true, and that it would not be in the least strange if Brigham Young should "write" an article to the *Deseret News,* boasting that the Mormons were the biggest rascals in the world! He knows so little about Mormonism that this does not strike him as being at all inconsistent. He does not stop to examine the statement or to inquire whether it had been qualified or not, but swallows it greedily, without investigation, and thus becomes the ready and willing dupe of a designing knave.—This is the most charitable view that we can take of the case; for if the gentleman has not been duped, he has published that which he must know is a garbled report of the language of the prophet Brigham.

The following remarks, we presume, are what the editor has reference to, and upon the authority of which, he says, he represents the state of things existing in Utah to be so bad. As he lays a great deal of stress upon them, quoting them as reliable testimony to support him in his assertions, we give them with the context:

"What fault can the world justly find with this people? Some have passed through here to California to dig gold, but they have received nothing at the hands of this people but kindness. What do they know about us? They can not charge us with one evil. Suppose there are wicked men here, I say the kingdom of heaven is like unto a net that gathers fish both good and bad, and I say this because it is true.'"

"Suppose I was preaching in the world and they should alledge that some of the people in Utah swore, stole, and were wicked in many ways, I would acknowledge it to be the case. They might inquire, 'why do you say that you have got the gospel of salvation? and why do you come to us to preach, seeing that your own people do wickedly?' I would reply that the kingdom of heaven is like unto a net that gathers fish of all kinds, therefore we must have the good and the bad in Utah, or else it can not be the kingdom of heaven."

"As to the great argument against the kingdom of God, because there are some evil doers in the church, I will take the principles and doctrines taught by Jesus and his Apostles, and show that these go to prove and substantiate the fact that this is the kingdom of God. Why? Because we can produce the meanest curses there are on the earth, those who take all the revelations given by the Almighty and every influence and revelation they can get from the devil, and make use of them to add sin to sin.—This fact is also another proof that all hell is against this people, for there is not a person in the world that gives way to wickedness but what has antipathy against this people."

"We can produce the best men and the worst, the best women and the worst, and thus prove, according to the sayings of Jesus Christ and his Apostles, that this is the kingdom of God, or at least answers to the Savior's description of that kingdom."

"There are many of the men and women now before me who have looked for a pure people, and have supposed that that was a proof of the truth of our doctrines, but they will never find such a people until Satan is bound and Jesus comes to reign with his Saints. The doctrine we preach is the doctrine of salvation, and it is that which the Elders of this Church take to the world, and not the people of Utah.

"Some of the Elders seem to be tript up in a moment, if the wicked can find any fault with the members of this Church; but bless your souls, I would not have this people faultless, for the day of separation has not yet arrived. I have many a time, in this stand, dared the world to produce as mean devils as we can; we can beat them at anything. We have the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of character that you can mention.

"We can pick out Elders in Israel right here who can beat the world at gambling, who can handle the cards, cut and shuffle them with the smartest rogue on the face of God's footstool. I can produce Elders here who can shave their smartest shavers and take their money from them.

"We can beat the world at any game. We can beat them, because we have men here that live in the light of the Lord, that have the Holy Priesthood and hold the keys of the kingdom of God."

His remarks sufficiently explain themselves, and give a very different idea of Mormon morals than that given either by the lecturer whom the editor of the *Democrat* heard, or by the editor's own remarks on the subject. Brigham Young says that the gospel net gathers the bad; but he also says it gathers the good.—Though there are adroit rogues and bad people in Utah, yet the best people in the world are to be found there. Come, Mr. Editor, why not publish to the world upon the authority of Brigham Young, that the most meek, peaceable, united and God-fearing people that can be found in the world, are in Utah, as well as to say "that Brigham Young boasts that the Mormons can beat the world at bragging, lying, cheating, swindling, swearing, drinking, etc., etc."? Why not contend that the people of Utah are a good people—a people that can beat the world in good deeds and righteous works, because Brigham Young says so, as to contend for the opposite? If his testimony is reliable on one point, why not on the other?—Or, would this be giving the Mormons too fair a representation?

You were without doubt as much deceived also, Mr. Editor, by this apostate-Mormon lecturer in the passages which he read from the Mormon book, and which you say flatly and positively contradicted each other, as you were in the quotations he gave you from Brigham's sermons. Had you given us a clue by which we might have known what "new principles introduced by the Mormon Book, every one of which was in direct opposition to decency and religion" he pointed out to you, we doubtless could have given you proof of this. The apparent ease with which the apostate Mormon has duped you, corroborates the truth of the statements made by Brigham Young in the extracts above. This man has hoodwinked you, and made you believe his lies were the truth so smoothly and adroitly, that you have the proof in your own case, that when a Mormon elder does turn round and give heed to the adversary, he can beat the world in deception and cunning.

Later from China.

By the arrival of the bark *Godfrey,* Capt. Grant, 53 days from Hongkong, we have news to the 7th of February, twelve days later than previous advices.

Canton was still in flames when she sailed. No further progress had been made by the British admiral with the troops at his disposal; they find it hard work, as a portion of the regiment was at Canton, while the remainder are compelled to do extra duty.

The first instalment of British reinforcements, consisting of 272 men, had arrived from Singapore. A steamer had arrived at Singapore from Penang with 150 tons of shot, shell and ammunition, which would be forwarded to Canton the first opportunity.

The Chinese were not idle; they still continued their attacks when opportunity offered.—They made an ineffectual attempt to blow up H. B. M. Ship *Comus* with fire rafts; the *Comus* escaped, however, with slight damage to her rigging, foreyard and bows.

The *Niger* and *Barracouta* had visited Whampoa. Bambootown remained untouched, but Newtown, together with all the foreigners' houses, workshops, etc., on shore, had been levelled. The piles of the various docks had been burnt, and every vestige of planks and spars removed. The stone work of the upper part of the granite dock had been dug up by the Chinese, and as they could not remove the caisson, they had spitefully perforated it with shot holes. Ten thousand dollars, it is said, will not replace the damage done to the dock alone.

The Chinaman who had been arrested for poisoning the foreigners with arsenic in bread, had been examined and discharged for want of evidence. Offers of reward of $1000 each had been made for the apprehension of the two foremen of the bakery in which the poisoned bread was baked. Three Chinese had been arrested on a charge of administering poison to a family in the form of seeds of stramonium in milk.

Legislative.

ON the 27th, E. A. Rowe, who has figured so conspicuously in the abstraction of the $124,000 and the affairs of the Treasury, was summoned to appear before the bar of the Senate, to testify in the matter of the impeachment of the Controller; but the Sheriff reported him sick. A couple of physicians were drafted from the ranks of the Senate, who with two other Senators proceeded to the Prison Brig to see him. He was thought to be too unwell to be removed to the Senate Chamber, whereupon the Court of Impeachment adjourned.

On the 28th, the Senate, at noon, resolved itself into a Court of Impeachment. The Lieutenant Governor presiding. The Sheriff communicated the fact that the witness E. A. Rowe, whose appearance had been demanded by the Senate was confined to his bed by illness even more severe than yesterday. The Court then adjourned.

In the Assembly, on the 28th, an Act was introduced authorizing a Board of three Commissioners to dispose of certain property on the water front of San Francisco, the proceeds of which is to be applied to building a sea wall or bulkhead. Referred to Committee on commerce and navigation. This bill is viewed with much suspicion by many parties, and some do not hesitate to brand it as a swindling operation.

In the Assembly, on the 30th, an Act to authorize David Seely and others to collect certain tolls in San Bernardino county, was passed.

On the 30th, the Court of Impeachment, pursuant to adjournment, met, and E. A. Rowe, appeared as witness. He desired before giving his testimony that his counsel should be present. The proposition created considerable discussion; but the court refused by a vote of sixteen to six to allow witness time to send for his counsel. On being examined by the Managers he premptorily denied being interested in the substitution of State warrants for cash in settlements with State Treasurer. Witness admitted that there may have been moneys belonging to the State on deposit with Wells, Fargo & Co. All questions pertaining to the disposition of the $124,000 were ruled out as irrelevant, that matter being in the hands of the Investigating Committee of the Assembly.

McNeil, a clerk in the house of Wells, Fargo & Co., was sworn, and testified that he had acted as agent for County Treasurers in their settlements with the State Treasurer. The warrants upon the State were substituted by him, instead of cash. Witness replied—in answer to the question, what understanding he had with Hueson, the State Controller's Clerk, for the payment of warrants in this case—that he had an understanding to pay his warrants at a certain price; he purchased the warrants with his own money, putting the warrants at from 80 to 90 cents. The per centage received by witness amounted to more than one-tenth of the entire profit, provided the warrants were taken at par. Witness divided his profits with Hueson. Whitman, the State Controller, was not interested in these transactions. It was the habit of Hueson to substitute warrants supplied him by witness at par value. Witness believed that Whitman was not aware of these substitutions having been made. In the aggregate of settlements he did not know what amount of warrants was substituted for cash.

Mr. McNeil acknowledged that he had written to the Attorney-General to induce him to suppress his letter addressed to the Controller, in relation to the reception of scrip for taxes into the State Treasury. He did this because its publication would affect the price of scrip.

On the 31st, on assembling of the Court of Impeachment, a written protest against the ruling of the Court of yesterday, whereby they refused to permit the witness Rowe to testify as to the disposition of the $124,000 of missing moneys, was read by Mr. Hall, of counsel for the State. He argued that it was absolutely necessary to sustain certain allegations in the articles of Impeachment that the evidence sought to be elicited from the witness Rowe should be adduced before this Court. This was replied to by the counsel for the defence.

In the Assembly, on the 31st, the following Resolution was offered:

Resolved, That the Attorney-General be and is hereby directed to commence suit against Wells, Fargo & Co., for the recovery of any and all sums of money and gold dust received by them on deposit from any of the County Treasurers of this State, and for which, and in lieu thereof, they paid to the State Treasurer in Comptroller's warrants. Referred to Judiciary Committee.

In the Assembly, on the 1st April, a Resolution was offered by Mr. Sweezy, on behalf of the managers in the matter of the impeachment of the State Controller, requesting the Senate to comply with the prayers of the Managers, and postpone the trial of G. W. Whitman until such time as the testimony of the Attorney General and one Wm. Willis can be procured, without requiring said managers to disclose the nature of testimony in advance of its presentation. Adopted.

FOR THE WESTERN STANDARD.

CAN a theocracy exist within a democratic republican government like that of these United States, (Imperium in Imperio) without infringment upon the rights of either?

I am fully persuaded that a large majority of the people, will emphatically answer, No! But, let us reconsider that vote, and if possible, ascertain whether it has been given as the result of cool, deliberate, practical induction, or of hasty and inconsiderate impulse.

Mankind, as a general thing, are governed in their judgments and feelings by their education and by past examples. And past examples prove to every intelligent mind, that what is commonly called Christianity, whether under the title of Roman Catholicism, or of English Episcopacy, or of British and American Presbyterianism, whenever it has had the power, has proved itself an intolerable despotism; which, instead of enlarging, uniting and building a nation up, its tendencies have been to contract their thoughts, to divide, scatter and pull a nation down. And it is an undeniable fact, that the most intelligent, progressive, prosperous and powerful nations that now exist upon the earth, are those that have the most completely ignored all ecclesiastical authority in their national government; thereby making it appear, that Christianity can be tolerated by a nation as a servant, but can in no wise be trusted as a master,—that its forms are barely endurable, but its power is not to be entertained for a moment.

The question then arises, is Christianity as it has existed for the past one thousand years a true type of a theocracy, or of what a theocracy would be, if left unrestrained to carry out its purposes and intentions? I think not. And ought not to be used as a standard by which to judge of the effects of a true theocracy.

If the people of these United States call themselves Christians, they necessarily believe in Jesus Christ and in the only wise and true God, who governs all things according to the counsel of his own will. And if they believe this, they must admit that they are in fact now living under a theocracy; and the governments that they have organized have been organized within a theocracy; (a kingdom within a kingdom.) Says Dr. Scott, in his "Wedge of gold, or Achan in California." "Government is of God, though the forms of it are of men. Rulers are his officers. Promotion to office is not the work of chance. It cometh from the Lord. It is right then for magistrates and people to acknowledge him in their corporate and national capacity. Jehovah is still a greater king. His heavens do as truly reign as in the days of Joshua and Daniel."

If Dr. Scott be correct, the people are not only living under a theocracy, but even the officers that administer the governments that themselves have instituted and organized are of theocratic appointment. Consequently they have no real cause to apprehend so much danger from the very source from which they have drawn their political rights, and national greatness.

Some may inquire if the people have committed treason by organizing their various forms of government within a theocracy? Not necessarily. Why? Because the theocracy that governs the whole world may have granted them this privilege; and, still more, may have influenced and indirectly produced these organized institutions. Therefore the old Roman maxim can only hold good to a very limited extent, viz: That a kingdom can not exist within a kingdom. For the confederation of these United States proves the reverse to be the fact. Here we see thirty or more independent States organized within one general government.—Therefore a kingdom can exist within a kingdom. And people can prosper and enjoy all desirable freedom, under a theocracy. For in both of these conditions the people have lived for the past eighty years. A theocracy, then, is not antagonistical to a democratic republican government like that of these United States.—And the converse ought to hold good, that is: the government of these United States is not antagonistical to a theocracy. The question then becomes one of law, and of fact. First, Does the government of these United States forbid any number of its citizens organizing themselves into a body and covenanting with each other to obey the laws of a theocracy?—No. Second, Is it a fact that the laws of a theocracy do not require any of its subjects to violate the fundamental laws of these United States? Yes. These are mere assertions it is true, but they hold good until they can be proven false. If correct, a theocracy can exist in a democratic republican government like that of these United States without infringments upon the rights of either, and the hasty inconsiderate judgment of the people ought to be reversed. Every honest man ought to feel perfectly secure in his person and privileges so long as the laws of his government are not violated. Every patriot ought to watch with jealous eyes, and allow no violation thereof; and let the people one and all say "we will strictly maintain the laws of our country. The Constitution shall be maintained intact. All of its requirements shall be implicitly obeyed—all of the privileges that it grants, shall be sacredly enjoyed; and any man found violating a law of the land, that law shall judge him, and we will see that it is faithfully and impartially executed." Then if a theocracy can live, or any other association can live under it, they have a legal right to live. Yea more, they have a right to claim its protection and support, and enjoy all that is guaranteed to its faithful subjects. As they support the government, so the government is pledged to support them. Who can deny it?

PHILO.

Mr. Buchanan's Cabinet.

SECRETARY OF STATE—Lewis Cass, of Michigan.

SECRETARY OF THE TREASURY—Howell Cobb, of Georgia.

SECRETARY OF THE INTERIOR—Jacob Thompson, of Mississippi.

SECRETARY OF THE NAVY—Aaron V. Brown, of Tennessee.

SECRETARY OF WAR—John B. Floyd, of Virginia.

POSTMASTER GENERAL—Arnold Plumer, of Pennsylvania.

ATTORNEY GENERAL—Nathan Clifford, of Maine.

ASSISTANT SECRETARY OF STATE—Henry Ledyard.

FOR ARIZONA.—A party of fifty or sixty agriculturalists and miners, says the *Town Talk,* has been formed to emigrate to the Gadsden Purchase, with the intention of settling on the Gila river.

PUTRID SORE THROAT.—This disease is quite prevalent at the present time in this city. Its presence among children has been attended with fatal effects in several instances.

Correspondence.

FROM GREAT SALT LAKE CITY.

From our Correspondent:

G. S. L. City, Jan. 30th, 1857.

Brother Cannon: None but those who have dwelt here can realize the quietness that prevails. The deep snows in the mountains are so impenetrable to man, that all correspondence between us and the lower world is for a season cut off. A party with the Eastern mail left here a week or two since; but could not pass the Little Mountain, and returned, one man having been frozen to death. It is said by meteorologists that eight feet of snow have already fallen. There are now good roads and fine sleighing to all the principal settlements throughout the Territory.

But you will ask, What has become of the cattle and other stock on the range? Some horses and cattle have died, in the midst of our severest storms, but the owners are taking measures to save those that remain, if possible, by distributing hay to them on the range. It is a fortunate circumstance that large quantities of hay were cut last season. Those who have it, can obtain their own price. It sells readily at 15 @ $20 ₱ ton, and if the deep snows do not soon remove, there will be little to be had at any price. The people generally are not so well supplied with wood as usual; and the labor is very severe and hazardous to get it down from the mountains—in this I have had some experience during a previous winter; and I can say that no toil is more fatiguing and wearing upon man than this. And who but a "Mormon" would perform it? None. And why do the "Mormons" yield to such serfdom!—is a question often asked by those unacquainted with "Mormonism." They have taken up their abode amid the barren hills and the cragged Rocky mountains, where neither the rains descend to water the thirsty land, nor the dews to moisten the tender vegetation; where the husbandman, having prepared his ground and sowed his seed, and watered it by artificial means, with enormous labor, is so often despoiled of his eagerly anticipated reward by the ravages of insects; where so much incessant exertion is required to create, shall I say a competence, or a mere pittance—where luxuries are all imported, high priced, and available only to the wealthy, and very few of the worldly wealthy there; where the forests of timber are far removed to the high mountains—no lowland groves or shady bowers; no gallant ship bears to them the spices of the East, or conveys to distant climes their handiwork or the products of their soil; the merry chime of the steamer's bell, or the whistle of the approaching rail-car is not heard in their cities; all is dull and monotonous, and ill calculated to gratify the ostentatious novelty of a fast generation.

And why have a people so practical, so enterprising, sought the wild fastnesses of rocky mountains, while so many wide-spread acres lie uncultivated in more inviting regions? Is it because they love liberty? Are not the fertile plains of Kansas and Nebraska, and the undulating prairies of Iowa stretching out before them and bidding them welcome, all, all protected by the most blessed and free government on the earth, and liberty guaranteed? Could they not find, in all the varied scenery and temperature within this glorious confederacy, from Maine to Mexico, and from Oregon to Florida, some more congenial clime, for the development of their genius, and the extension of their industry?

Reader, thou that framest such questions, let me tell you, No! No land or clime upon this wide-spread continent offered so many inducements to this people, strange as it may sound, as the one we inhabit, with all its disadvantages and uninviting features to the world. We sought for peace—were willing for the sake of this to go to the remotest and most inhospitable part of the earth, that we might worship the Lord our God according to our desires. Did we wish to prohibit others from the enjoyment of the like privilege? It would be more than madness to assume such a pretext. Yet, here, also, enemies have sought us; have tried to corrupt and debase our community by their long-practiced abominations. Our streets, even here, are strolled at midnight by the seducer, thirsting for the pollution of the unwary. Our eyes behold them, and our ears are pressed to hear of their secret and damnable plottings against us.

How long would any people endure this? Is it just, or called for, to crouch at our enemies' feet, and let them trample us in the dust? Thrice already have this people, without shadow of justice or humanity, suffered proscription because of their religion—many have been robbed of their all—turned out of their own houses in the winter to perish; many have been brutally murdered; their wives and daughters ravished even unto death, and their little ones dashed against the stones.

And these men would fain have a repetition of those scenes! But shall it be? God forbid! Life, fortune and honor are but indifferent pledges that, in the name of the Lord of Hosts we will never stand still and behold these things again. The Prophet of God has declared it, and all the Saints in heaven and on the earth say AMEN.

The Saints rejoice in the work of God. The Lord is pouring out his Spirit more abundantly upon the upright. The spirit of Zion begins to prevail—God speed it. Our fiddlers have turned preachers of the gospel, and the dancers go forth to magnify the Holy Priesthood and bear the testimony of Jesus.

In the holy covenant, yours,

James McKnight.

FROM CARSON VALLEY, UTAH.

From our Correspondent:

Carson Valley, March 14th, 1857.

Elder G. Q. Cannon,

Mr. Thompson the expressman to this place from Placerville, Cal., arrived here on the 11th instant, bringing over on his broad shoulders from fifty to seventy-five pounds of mail matter and merchandise; this for some men would be quite a load for that distance even was the travel on terra firma. He reports in some places snow to the depth of fifteen feet, but that seems no obstacle to him, for with the aid of his seven feet long snow skates, expert limbs and strong will he could slide on snow twice that depth just as well as he could over snow one foot deep. He brought over the Standard punctual, and as interesting as ever, and for which I am happy to say the demand is slowly increasing.

Mr. John Hyde, I learn, is driving quite a business in the *awful disclosure line.* Wonder if the Hon. W. W. Drummond don't assist him a little! as I learn from several papers that he has considerable to say about the Mormons and their doings in Utah. It was a pity, however, that he did not keep a correct copy of his address made to the Grand Jury when holding court here last July. You have doubtless seen an account of his pretended address made at the above time and place, as published in the Missouri *Republican*, and which I am prepared to prove is as false as the devil could invent, and he knew it was best to publish all such matters as far from home as possible, so he might enjoy for a brief period the honor of being very efficient as a U. S. officer, and that of a great brave in traducing the character and morals of a people he knew to be as far superior to himself as light is removed from darkness. Documents for the above can be furnished on demand.

All is peace and prosperity here at the present time. Much land has been broken up, seed sown, and improvements made, and the probability is that we shall have a heavy crop of all kinds of grain and vegetables this year, and instead of packing flour from California we shall have a large surplus to spare.

The mines are yielding well in Gold Kanyon. There are some one hundred and fifty men at work and plenty of water for more. The old settlers report more snow and rain than ever was known before, the snow, however, does not remain long in this or Washo valley, and our stock are doing fine and will come out fat when we need them. I have seen fatter grass fed beef in this country during the past winter than I ever saw in the Eastern States.

Wishing you and the brethren in the office all necessary gifts and blessings, I remain,

Your brother in the Gospel,

Wm. Nixon.

From our Correspondent:

Pleasant Hill, March 18th, 1857.

Editor Standard,

Dear Sir: In your issue of the 13th instant, I noticed some extracts from a communication you had received from the Rev. Mr. Dryden. From what I learned at Folsom of the Rev. gentleman's feelings, as well as from the few remarks of his which you published, I judge that his indignation was considerably aroused in consequence of the misconstruction put upon his words by your correspondent at that place and the publicity given to his name in connection therewith. Neither brother Stuart nor myself understood Mr. D. as your correspondent seems to have done, and when we saw his letter in the Standard we both expressed our regrets that such a misunderstanding had taken place. As we do not seek to create any false sympathy in our behalf, as Mr. D. has hinted that we did, neither do we desire to suffer persecution for that purpose, for we can assure that gentleman, that we as a people, have already suffered enough to enlist in our favor the sympathies of every honest heart, and as for the rest, we scorn their sycophantic smiles and equally despise their frowns.

We can, however, assure Mr. D. that it was an unintentional misrepresentation of his words, and a very excusable mistake if we take into consideration the circumstances of confusion and haste under which the words were spoken, rendering it almost impossible for any one to tell distinctly what was said.

Permit me here, also, to point out a few discrepancies in his statement of the case—not that I think he has intentionally falsified the facts, nor that the errors are of any importance, but to show the Rev. gentleman the necessity and propriety of exercising charity towards others, inasmuch as he is not himself infallible. First, he said Mr. Stuart preached from Gal. 1: 8. Elder Stuart did not preach that evening at all. Elder H. G. Boyle preached from the above text, after which I followed, briefly showing that none of the ministers of Protestant Christendom have the slightest authority to preach the Gospel of Christ or to administer in its ordinances, on which issue I am prepared to meet him at any time. To this Mr. D. made no reply, neither attempting to defend himself nor his ministerial brethren from the charge of imposture in palming themselves off for Ambassadors of Jesus Christ and Representatives of the Kingdom of God, when they have no authority so to do. This, Mr. D, may think a light matter. Not so God: see Num , 16: especially 10th and 40th verses; 2d Chron., 26: 16—23; Sam., 13: 8—14. If God anciently so punished those who were guilty of acting in His name and officiating in the ordinances of His house without being duly authorized to do so, what may we expect will be the fate of those who are guilty now of like presumption. I suppose not having any thing to say in reply to this, and feeling that the cap fitted rather too tightly, Mr. D. tried to get rid of it by placing it upon some one else's head, and therefore endeavored to make it appear that by preaching and practising polygamy, we were preaching another and different gospel from that taught by Jesus Christ or Paul, and that we therefore came under the curse pronounced by that apostle in Gal., 1: 8.

After meeting we had quite a little discussion, tho' in a confused, disorderly manner. Polygamy was our opponent's great hobby. We offered him, in the presence of the audience, five dollars for every passage he would bring from any part of the Bible *directly* condemning polygamy. This he did not attempt to do, but immediately turned round and offered us twenty dollars for every passage we could cite from the New Testament *directly* favoring polygamy. We quoted to him Christ's words in Mark, 10: 29, 30, and Luke, 18: 29, 30. "Pho, pho, pho," said Mr. D., with a characteristic toss of his head and shrug of his shoulders, "yes, and horses and cattle, &c.—nonsense." This may be perfect nonsense to him and all those who have "obtained like *precious* (?) faith," looking for an ephemeral, indefinite, indefinable heaven beyond the bounds of time and space, where neither wives nor children, horses nor cattle, houses nor lands, nor any other thing animate or inanimate can possibly exist. But, believing as we do, that, according to the promises of God contained in the Bible, Jesus will come and live and reign on the earth with all His Saints a thousand years, (Rev., 20: 4—9.) that he will then, by fire, cleanse the world from wicked men and all their corruptions and restore it to a celestial glory, that the New Jerusalem, the city of our God will then descend from heaven to the new earth (Rev., 21: 1, 2.) as the eternal and glorious abode of all those who are made kings and priests unto God, and that all the nations of those who are saved and found worthy to live upon this earth will walk in the light of the city and bring their glory and honor into it. (Rev., 21: 24.) With these views, it is of course not very difficult for us to conceive that Jesus meant just what he said in the passages above quoted, nor does it require any great stretch of the imagination, nor any violence to our reason to anticipate a literal fulfilment of those promises.

In conclusion, I will say, we are prepared to maintain and defend any and every principle we teach, before, or against any opponents. Nor do we say this in a spirit of boasting or defiance, far from it. I trust not in my own strength, I have no wisdom of my own; but notwithstanding I feel and confess my own ignorance and weakness, I rely on One who is possessed of all the treasures of wisdom and knowledge. Knowing that I have been sent and commissioned by the proper authority and by the spirit of revelation to preach the Gospel, my trust is in that Spirit which the Great Founder of our religion has promised to all those who are called to bear a faithful testimony of His name, (Mark, 13: 11.) and to him shall be all the praise and the honor. Amen.

Respectfully, yours, &c.,

W. H. Shearman.

Inauguration of the new President.

On Monday morning, March 2d, Mr. Buchanan left Lancaster, amid the firing of cannon, and the ringing of church bells, accompanied by the Lancaster Fencibles. Thousands of people turned out to wish God-speed to their illustrious townsman; and men, women and children vied with each other in paying him their respects, heartily cheering him and wishing him every blessing which heaven could bestow upon him, until he entered the special train, which was to convey him to Columbia. Arriving here, the train stopped but for a few moments, when it started for Baltimore, where he was met by a large concourse of people and escorted to the City Hotel. Here he partook of refreshments, and once more was en route for Washington, where he arrived in good season, and immediately proceeded to the apartments provided for him at the National Hotel. On Tuesday, March 3d, he was waited upon by the Judges of the Supreme Court, and Mr. Breckenridge, who arrived early in the morning. Throughout the entire day the city was the scene of the greatest excitement. The avenues were densely crowded with citizens of both sexes, notwithstanding the coldness of the weather. The hotels and boarding houses were overflowing, and many persons had to pass the night in the streets. Washington was never so full of visitors before, and during the whole of the night they continued to arrive from all points of the compass.

During the morning the streets were crowded, and musical with military bands, as the various military bodies and societies moved forward to take their place in the line of procession, which moved from the parade ground down the avenue to the President's Hotel, the National, at about twelve o'clock. As the head reached the hotel the column halted—the line faced forward—the military presented arms—the drums rolled out a grand salute, and soon after the President and Vice President elect emerged from the hotel, and took seats in their carriage, amid the cheers of a crowd which filled the broad avenue as far as the eye could reach on either side.

Messrs. Buchanan and Breckenridge were surrounded by the Keystone Club, preceded by the military and a representation by a lady of the Goddess of Liberty, mounted on a high platform, drawn by six horses, and followed by a model of a ship of war of considerable size, made by the mechanics of the Washington Navy Yard.

Then followed the various clubs, engine companies, etc., according to programme.

Mr. Buchanan reached the Capitol about one P. M., and proceeded to deliver the Inaugural Address.

The crowd was immense, and the cheering very enthusiastic. Twenty-four military companies, seven clubs and associations, and several fire companies participated in the procession.

ARRIVAL OF THE J. L. STEPHENS.

The steamer *John L. Stephens*, arrived on Sunday about 2 o'clock P. M., thirteen days from Panama. She brings dates from New York to March 5th, and from Liverpool to February 11th.

WASHINGTON NEWS.

A very sad affair took place at President Pierce's closing levee. An immense crowd was gathered together in the reception room, when Col. D. U. Lee, a ($1,400) clerk in the Pension office, feeling a hand suddenly withdrawn from his pocket, and missing his wallet, turned suddenly around and seized Mr. Hume, a highly respected citizen of Alexandria, and accused him of picking his pockets. Mr. H. denied the charge, and as each were accompanied by a lady, they exchanged cards and passed on. The next morning, Mr. Hume, having procured the company of individuals to testify to his standing in society, went to the Pension office, and, after establishing his position and respectability, insisting on Mr. Lee retracting his statement. Col. Lee refused to do so, and insisted, with oaths, that Mr. Hume was the man; whereupon Mr. H. struck him with his cane, when Lee drew a pistol and shot him dead upon the spot.

CONGRESSIONAL.

The old Congress adjourned on the 4th of March, after having consumed the entire night in its labors. Among its last acts was the passage of a new tariff bill, which will reduce the revenue some fourteen millions, and also of a bill providing for a line of mail coaches from the Mississippi to California. The bill granting to Gen. Scott the arrearages of pay denied him by Secretary Davis, was also passed. The investigation of the House Corruption Committee resulted in the expulsion of O. B. Matteson, and the resignation, before the action of the House, of Messrs. Gilbert and Edwards, all representatives from New York. Mr. Welch, of Connecticut, was acquitted before the Committee. Messrs. Simonton and Triplett, newspaper reporters, were expelled from the floor of the House, on suspicion of complicity with lobby members.

Among the other bills passed, which received President Pierce's signature, we note the following: the Deficiency Appropriation bill, the Sub-marine Telegraph, the Equalizing of the value of Spanish coin, redeemed at the Mint, in exchange for the new cent piece. A bill has passed both Houses, making an appropriation of $600,000 per annum for the establishment of an overland line of mail coaches from the Mississippi river to San Francisco. Among bills passed by the Senate was one to contract for a Telegraph line to the Pacific coast.

AFFRAY IN KANSAS.

On the night of the 17th of February a bloody affray took place at Lecompton, Kansas, in which the Sheriff was killed and three other men wounded. A meeting of Geary's friends was held at the Capitol to sustain his course and express disapprobation of the recent outrage to him. Sheriff Sherrod and his friends came armed, to break it up. When the resolutions were read, Sherrod declared that any one voting for them was a liar and a coward. The excitement grew intense. Sherrod drew his pistol and fired, wounding a man named Shepherd. Miscellaneous shooting then began, and was continued for some time. Mr. Sherrod was shot through the head by a young man named Jones, who came from Pennsylvania with the Governor. Shepherd had two bullets in his thigh and a wound on his head; two others were slightly wounded. The Sherrod men, seeing they would be overpowered, offered no violence after Sherrod fell.

Young Jones was arrested by a bogus sheriff, and after the meeting was thus broken up, Gov. Geary called out the troops to prevent his being lynched. The Governor also organized a company to defend himself, but disbanded it at dusk last night. More violence is apprehended, as great excitement still prevails.

☞ The garroting business is still nightly carried on in New York. No less than eight persons had been attacked, nearly choked and their pockets rifled of their contents, during one week. But one arrest had been made—the scoundrels generally managing to make their escape before their victims could sufficiently recover to give the alarm.

☞ The Red Republicans of the city of New York held their ninth Anniversary of the French Republic of 1848, on the evening of the 24th of February in that city. Louis Napoleon was severely handled, and his downfall next year, predicted.

☞ The Boston *Medical World* says that there are twenty female physicans in that city, most of them doing a good business. Their practice is principally confined to midwifery and the diseases of their own sex

FROM TEHUANTEPEC.

The road had been cut through and the contract, to expire on the 5th February, saved. Wagons had already passed over it. The work was not entirely complete, but it was thought a full line of stages, for the perfect accommodation of the public, would be in operation by the first of May or June, or first of July at farthest. The working force during the month of January was three hundred men and upwards, assisted by a large number of natives. Mr. Pleasants left Manatitlan on the 27th January, and came overland, on horseback, to Vera Cruz, a distance of one hundred and thirty miles, thence to this city in the *Narcissa*, arrived last evening. At Vera Cruz he saw letters from a reliable source on the Isthmus confirmatory of the above.—*N. O. Picayune.*

AUSTRIA.

The Paris correspondent of the *London Morning Post*, the Government organ, says: The Emperor of Austria has decided on granting a general amnesty to all political offenders in the empire. It is said the Emperor of Russia will do the same with regard to his exiled Polish subjects. The Russian amnesty will take place about the time the Emperor visits Paris, in May or June next.

The relations between Austria and Russia are any thing but improving, and the same may be said of Austria and France.

NAPLES.

This entire kingdom is in a state of the utmost confusion and wretchedness. The King, in fear of his life, had fled to Caserta, and the prisons were filled with people of every class, while many were to be exiled, and some had already been put to death.

Nicaragua.

On the arrival of the *Sierra Nevada* at San Juan, on her downward trip the allies dispatched a force of four hundred men to intercept the body of recruits which went from San Francisco, while on their way to join Walker at Rivas. Information of this fact was received by Major Cucig, who was on his way with a small force to escort the recruits to Rivas, and he at once dispatched a courier to inform General Sanders to proceed with two hundred men and give the allies battle.

The Walker forces met the allies on an open plain half way house on the Transit road, and fought them several hours, but were at last compelled to face back with severe loss; the men, through the fatigue consequent upon the rapid march they had made, being unable to hold their ground.

On the same day and during the absence of General Sanders, the whole remaining force of the allies, numbering about fifteen hundred men marched into Rivas and gained possession of the old church, when General Henningsen raked them with so severe a fire from his artillery and minnie rifles, that they speedily retreated from the church, and fell back upon San Jorge, having suffered great loss.

Six hundred men have left San Jose, Casto Rica, to join Gen. Canas and the allies.

The *Album Semanal* of the 5th instant, contains a full account of the taking of the Old Castle on the San Juan river by the Allies; and the defeat of the Fillibusters, under Col. Titus.

We take the following from the Panama *Star* and *Herald*,—

"Col. Lockridge has garrisoned Greytown and the mouth of the San Carlos. On the 18th February, Col. Titus held a parley with the Costa Ricans at Castillo, and permitted a messenger to pass through his lines from their forces, an condition that they would surrender next day at noon. One hour before the time specified the messenger returned with a large Costa Rican force under Gen. Mora, which drove Titus from his position, with loss. On the 3d March the steamer *Reserve* returned to Punta Arenas, and was boarded by a British officer, with the usual offer of protection to any of the Nicaraguan army, upon which Titus abused the officer, who returned to his ship and had Titus taken a prisoner and placed on board the *Cossack*. The *Reserve* was seized and placed alongside the gun-boat *Victor*. A gun-boat was immediately dispatched to inform Captain Erskine, the Commander of the Squadron, at Pearl Key Lagoon, of the above. The following morning, immediately on its arrival, Titus and the steamer were released, shortly after which the Saratoga came to anchor.

[The St. Carlos mentioned in the foregoing cannot be the Fort St. Carlos at the mouth of the Lake, but the Island of St. Carlos, below Castillo, which Col. Lockridge had possession of by the last accounts received.

From the South.

By the arrival of the steamer *Senator* on the morning of the 27th, we are put in posession of later news from the south.

We cull the following items from the southern papers.

LOS ANGELES NEWS.

The Crops.—For so far, we have heard very favorable accounts of the state of the crops throughout the county. A great breadth of barley has been sown; of wheat, in some sections considerable has been put in, rancheros coming to the conclusion that it is better to produce their own bread stuff, than to pay the high rates which so long have ruled for flour. The grass is short, and even the best pasture ranges stand greatly in need of refreshing showers. A total failure of the hay crop is considered by some inevitable. Irrigation can but partially supply the much needed moisture. Rain, rain, is the great want of the country.—[Star 21st.

Grape Crop.—The vines having been carefully pruned and dressed, the work on a vineyard at present consists in cleaning up and ploughing, preparatory to letting on the water. In a few instances irrigation has commenced. The vines look very healthy and flourishing generally. They are fully in bud, and in some locations are putting forth leaves. Twenty-five hundred orange trees have been set out near Los Angeles.

The Weather.—Last Wednesday and Thursday were the hottest days we have ever experienced in San Diego. About eleven o'clock on Wednesday morning, while the weather was quite mild and the atmosphere still, there suddenly sprung up a hot breeze from the direction of the Colorado Desert, which in less than twenty minutes increased to a gale—withering and scorching every shrub and blade of grass in its course. The wild Malvas and new green grass surrounding our dwelling, which in the morning were so refreshing to look upon, in three short hours were as withered and yellow as the leaves of the forest in Autumn. The hill sides which at early dawn were covered with verdure and beautiful wild flowers, when the shadows of night hovered over the landscape, presented nothing but a withered waste. —*San Diago Herald.*

The weather during the week past has been warm and pleasant. A hard earthquake shock was felt in this city and Montecito valley about 3 o'clock on the morning of the 14th inst. It was of momentary duration. Vegetation is growing most vigorously. Further showers of rain would be most desirable dispensations in this county.—*Santa Barbara Gazette.*

News from the North.

By the arrival of the *Goliah* we have dates from Humboldt Bay to March 21st. We copy the following from the *Humboldt Times*;

The Strange Wreck and Bark Hermione.—There is some fear entertained that the strange wreck lying off the coast above here, some time past, was the bark Hermione. We understand she was short of hands when she left the Bay, and intended to stop at the Sandwich Islands to replenish her crew. In addition to the circumstances mentioned, we learn that lumbe has come ashore near Crescent City from the wreck, corresponding with some of the cargo of the Hermione.

She is now just above the mouth of the Klamath, about a mile from shore, in the same position as heretofore—bottom up.

A Sheriff Elopes with his Prisoner.—Last Friday, Sheriff Holt, of Klamath, left Orleans about one o'clock with Mike Donnelly, the man who shot Campbell at the Forks, for the purpose of taking him to Crescent City for confinement, there being no jail at the former place. They crossed the South Fork of the Trinity, going east, and have not been heard from since. But one opinion is expressed—that Sheriff Holt has left Klamath county finally, and in doing so aided the escape of a man in his custody charged with murder.

Later from the North.

The steamer *Columbia*, Capt. Dall, arrived from Oregon and intermediate ports on Tuesday morning, with dates from Portland to the 27th of March.

The following is an extract from a private letter from W. H. Pearson, published in the Standard of the 26th, dated Dalles, March 22d, 1857:

My second trip to the Walla station has been accomplished. The Indians have been having a little set to among themselves. The Snakes made a descent upon a small village of Cayuses, and wiped them out cleaner than a shot gun, killing eleven persons and stealing all of their horses. Among the number killed was a son of old Kammaspollo, an old war chief of the Cayuses. The difficulty originated from the Cayuses having raised some of the caches of provisions belonging to the Snakes. The Indians in the upper country appear friendly. There is quite a number of them encamped in the Walla Walla and Umatilla valleys. There is nothing of interest from Kamiklu or Saloom. My impression is that the savages are decidely sick of war. The boats belonging to Sims and Humason were going up with a heavy press of canvass and a free wind on the 18th, between John Day's and Willow Creek. The Government supply train was on the upper Umatilla, on their way to Walla Walla. Lieut. Sweitzer, with a detachment of dragoons and a number of horses, was on Willow Creek on the 18th.

The celebrated Indian chief Leschi has been tried and convicted at Olympia, for the murder of Col. Moses. He has also received his sentence of death according to the laws.

The steamer *Portland*, running on the upper Wallamette, between the Falls and Dayton, went over the Falls on the afternoon of the 17th March, Capt. Jamison and two deck hands were lost.

Puget Sound.

We have advices from Puget Sound to 7th inst. The coming struggle for the nomination for Delegate to Congress is the all-absorbing topic. The lumbering business is brisk, principally for foreign markets. We quote from a private letter: "It is an undisgttisable fact that the Indians are making preparations for an out break. Several persons who are well acquainted with Indian character, say that in their opinion, it is certain we will have another war; the Indians say they have obtained all they asked for, and now they will fight for the balance of the Puyallup and White river countries."—*Oregonian.*

Indians on the Grand Ronde.—Much dissatisfaction exists among the Indians on the Grand Ronde reservation, and they say they will return to their country in the spring. The chiefs are becoming alarmed at the great number of deaths in their manner of living. John says he did not lose one-half as many of his people during the war as he has lost since he came on to the reserve. "Boston muck-a-muck" don't seem to agree with the "diggers."—*Ibid.*

☞ From reliable reports of the Indians North, it is reasonably supposed that no immediate outbreak need be apprehended. Though it is pretty certain that Kamiakin has not acceded to the treaty stipulations of 1855. The Indians on the Grand Ronde reservation, it is said, are leaving in small numbers and returning South to their old hunting grounds They say that they will leave in the spring. If they should attempt it there is no force to oppose them successfully.—*Weekly Times.*

News from the Interior.

Extensive Robbery.—The *Butte Record* learns from Captain Murry, that an extensive robbery occured near his residence, about a mile below Oroville, on Wednesday evening. A party of five men, as near as could be ascertained, entered a Chinese camp, and succeeded in securing about one thousand dollars. There were ten Chinamen in the camp, old residents, and known to have considerable money. They seized the Chinamen, tied them by their tails to the posts of their tents, and while some of them stood guard, others searched the premises and found the treasure. There were three tents, and the Chinamen were thus kept tied and guarded until all were plundered. From the description given by the Chinamen, it is thought one of the robbers is a person who has heretofore been sought where he ought not to have been, and his appearance in Oroville, would be hailed with real satisfaction.

Man Shot.—On Saturday evening last, says the *Union* (Sonora) *Democrat*, a man named Charles Herman was shot by some person unknown, while standing quietly in the street, in the neighborhood of that portion of Sonora known as "Tigre," and so severely wounded that he died on Thursday morning last The man who fired the shot fled. No cause can be assigned for the attempted assassination. Mr. Herman is known as a quiet, industrious, peaceable citizen, and was not supposed to have an enemy in the world. It is thought he was shot through mistake.

The Science of Robbing Chinamen.—The following is from the Butte *Record:* A company of five men entered a Chinese camp about one mile below Oroville, and succeeded in securing one thousand dollars. There were ten Chinamen in the camp—old residents—and known to have considerable money. They seized the Chinamen, tied them by their tails to the posts of their tents, and while some of them stood guard, others searched the premises and secured the treasure. There were three tents, and the Chinamen were kept thus tied and guarded until all were plundered.

Mining Difficulty.—A person named Mohlan was shot at Georgetown on Sunday by a Peter Miller, in a difficulty about a mining claim. Miller is in the Coloma jail.

☞ A Frenchman, named Chas. Hammond, was mysteriously murdered at Sonora, on the night of the 21st inst., by being shot in the back by unknown parties.

COMMERCIAL.

Saturday Evening, March 28

FLOUR—520 ½-sacks superfine Domestic in lots at $13 @ $14 according to brands.

Some Sales of Grain, Groceries, &c., all on private terms.

POTATOES—370 sacks choice and prime sold in four lots at 2 @ 2½c.

CEMENT—100 bbls Rosendale sold at $3 25.

SALES AT AUCTION.

The only important business transaction to-day was the sale at auction of the cargo of the bark *Rebekah* by Messrs. Washburn & Co The bidding was spirited and prices obtained satisfactory.

SUGAR—382 bags, 50 ℔ each, Batavia Sugar at 13½c; 200 do do 13¾; 508 do do 13⅞; 200 do do $13 55; 489 do do $13 60; 200 do do, and 1,406 do do 13¾c ℔ ℔.

COFFEE—400 bags, 50 ℔ each, Green Java brought 13½c; 1000 do do 13c; 1,500 bags, 40 ℔ each, old Government Java 13c; 800 do do 18½ @ 18¾c; 800 do 43 ℔ each, Green Java 18c ℔ ℔.

TEAS—95 ½-chests, each 120 ℔, ½ ℔ papers, fine Oolong brought 32c; 32 packages, each 4 boxes ½ ℔ canisters, country made Young Hyson 62½c ℔ ℔; 13 packages, country made Gunpowder at 87½c.

NUTMEGS—18 kegs Batavia No. 1 sold at 84c ℔ ℔.

Monday Evening, March 30.

FLOUR and MEAL—Sales of Genesee Extra at $15 50. Eastern Corn Meal nominal at $9. Bran at $30 @ $35 per ton.

GRAIN—The market is dull. 250 bags Wheat, in two lots, at 4½c. 100 bags Oats jobbed at 3½c.

POTATOES—600 bags in lots at 1½ @ 2c.

HAY—12 tons sold at $12 50.

PROVISIONS—20 bbls Mess Beef at $23. 25 frks new choice Butter at 31c.

GROCERIES—600 boxes Adamantine Candles at 25½c; 200 do at 27. 50 cases French Mustard at $3. 3000 ℔ Pilot Bread at 9c; 2000 ℔ Navy do at 7c. 100 bbls Carolina Rice at 8½c.

WINE—100 cases Bordeaux Claret at $3.

Tuesday Evening, March 31.

FLOUR and MEAL—150 qr sks Eaton and Bostwick's Extra at $13 50. 20 bbls sweet Eastern Corn Meal at $9 50; 1500 ℔ Domestic ground do at 4½c.

GRAIN—375 bags Wheat, smutty, at 4½c. 75 bags Oats at 3½c. 100 bags Beans, California Bayos at 7c.

POTATOES—520 bags in lots at 1½ @ 2c.

PORK—200 bbls Mess Pork, to arrive, at $40.

GROCERIES—10,000 ℔s China Sugar at 14½c; 20,000 ℔s Calcutta at 13c; 100 mats Benares at 14c; 157 mats Batavian, sweated, at auction, 12½c. 220 mats China Rice at 7¾c; 380 do Batavian, and 85 do China at 6½ @ 8½c. 800 boxes Adamantine Candles at 23c.

OIL—100 cases Bordeaux Olive at $4 30.

CLARET—100 cases Bordeaux at $3 6¼.

POWDER—234 kegs Blasting Powder sold at auction at 3¾c ℔ keg.

MATCHES—60 cases roundwood boxes sold at auction at 85c; 100 gross Vienna do, at do, $2 25 @ $2 62½.

NAILS—100 kegs assorted sizes, at auction, sold at $3 99½.

Wednesday Evening, April 1.

FLOUR and MEAL—400 ½-sacks Domestic sold at $12 50; 500 do fine Flour at $7 50. Jobbing sales of Eastern Corn Meal at $9.

GRAIN—No change in the market; dull and heavy. Barley and Oats tending downward.

GROCERIES—149 cases fresh Peaches at $7. 550 boxes Layer Raisins at $5. 27 cases Preston and Merrill's Yeast Powders at $33. 100 mats China Rice at 7¾c. 185 mats Batavian Sugar, sweated, at 13¼c; 50 bbls Crushed at 18c; 40 bbls Granulated and Powdered Sugar at auction at 18 @ 18½c.

Thursday, April 2d—1 P. M.

The market remains excessively dull, and no sales of any importance have been made.

POTATOES—200 bags sold at 1½ @ 2c.

HAMS—50 bbls Cassard's patent covered at 18½c.

JOHN W. TUCKER,

IMPORTER OF & WHOLESALE & RETAIL DEALER IN

WATCHES, DIAMONDS,

SILVER WARE,

Jewelry and Silver-plated Ware.

QUARTZ WORK OF ALL KINDS ON HAND.

☞ WATCHES REPAIRED WITH CARE AND WARRANTED.

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☞ Persons in the Interior desirous of purchasing articles of Jewelry, by forwarding a description, accompanied by the cash, can obtain them, and depend on their being of the best quality and selected with care; and there is little doubt that this mode will prove as satisfactory to the purchasers as if the articles had been selected under their own supervision.

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THE CALIFORNIA STEAM NAVIGATION COMPANY'S Steamship

SENATOR,

Capt. Thos. W. Seeley,

Leaves Pacific Wharf for Monterey, Santa Barbara, San Pedro and San Diego,

REGULARLY ON THE 5TH & 20TH OF EACH MONTH.

Freight to San Pedro and Santa Barbara $10 per ton. Bills of Lading will be furnished by the Purser. Freight without Bills Lading will be charged $15 per ton, and stored until ships receipts are given up. An extra price will be charged on all combustible and fragile articles.

Goods deliverable at ships tackles.

SAMUEL J. HENSLEY, President.

February 21st, 1857. 51-tf

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IMPORTERS AND WHOLESALE DEALERS IN

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Offer for sale to the Country Trade, the largest stock of Goods in their line on the Pacific Coast, comprising

DRUGS, CHEMICALS, PERFUMERY, PATENT MEDICINES OF ALL KINDS, BRUSHES, PAINTS, OILS, GLASS, TURPENTINE,

And every article pertaining to the business. Having superior facilities for obtaining their goods, they can offer inducements to buyers unequalled by any other house Orders respectfully solicited. 6m-51

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And intermediate ports. Sailing every ten days. For Freight or Passage apply to

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V. & McM. keep constantly on hand a large lot of every thing in their line, which they will sell at the lowest market price. 14-1y

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Keeps constantly on hand a large and well selected assortment of Clothing and Furnishing Goods, of the best quality and latest styles. Call and examine for yourselves. 34tf

PINE'S HOTEL,

On Main Street,

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Is a well kept, orderly and spacious house, and one where the traveler's wants are duly cared for, and at reasonable rates. Give us a call, and we warrant that you will not be disappointed.

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Continued from first page.

yesterday, you would answer, "I did not hear him say anything." It would be said, "you was at the meeting, and I saw you." You would ask, "what meeting? I was not at any meeting." "Don't you recollect going to meeting yesterday?" "No, I do not." Did you ever know a person so forgetful as this?—Well, it is no more strange than much other forgetfulness, not a particle more.

A child says, "mother, where did you put those shears, or that knitting? or, what did you do with your pipe?" The reply is, "I laid it up." "But you must have had it since."—"Don't dispute me, child," while all the time she had the pipe in her mouth. I bring up these small things, to compare with greater things. Have you never laid things carefully away and entirely forgotten them, and, when you have accidentally found them, had all the circumstances opened to your mind, and said, "O, I know all about them now, but I have never before been able to bring them to mind, since the things were so carefully laid by?"—That is no more strange than it is that you should forget what the Lord has done for you fifty years ago; that is not more strange than it is for you to forget when your spirits came into your bodies, for you came here under a covenant to prove yourselves,in a day of darkness, to be friends of God, and under a covenant that you would forget everything that had past previous to your coming here.

What do you know? All that you know, aside from what God has taught you, is not worth much to you; that I will say on my own responsibility. You know that the sun shines; you can see the stars shine in a clear night.—You know that when you embraced the gospel of salvation in England, the State of New York, Vermont, etc., you felt happy; that your hearts were full of joy and peace; that you felt as though the heavens smiled upon you and that all around was glory. There was no malice, wrath, or root of bitterness in you, but since then a cloud has come over you, the vail has been dropped over the vision of your minds, and you have been left to act for yourselves.—You know all this.

What do you know on natural principles? I do not say natural philosophy, because my religion is natural philosophy. You never heard me preach a doctrine but what has a natural system to it, and, when understood, is as easy to comprehend as that two and two equal four. All the revelations of the Lord Almighty to the children of men, and all revealed doctrines of salvation are upon natural principles, upon philosophy, When I use this term, I use it as synonymous with the plan of salvation; natural philosophy is the plan of salvation, and the plan of salvation is natural philosophy. I need not say any more with regard to what you do not know.

I have shown you, by instancing small circumstances of common occurrence, the people are apt to deny to-day what they knew yesterday; and you know that you have disputed others with regard to these little things which have transpired, after the circumstances connected therewith had escaped your memory. It is just so with regard to your religion.—And when you come to the almighty philosophers,those who think they know so much,they are in the same dilemma; their optic nerves and their glasses may all deceive them. Unless a person is taught by the principle of eternity, and is insured by those principles that dwell with the God, he may be in doubt, because it is a doubtful case. All is doubtful, except what comes from the Almighty in his revelations to his people.

I will now say something about our immigration this season. In the providences of God, when understood, you will see that one thing has a bearing upon another. The providences of God are natural principles, when they are all understood, but you take a little here and a little there and you leave the people in mystery and doubt, and they will say that wonderful things have taken place, when at the same time you will find that they have all transpired upon natural principles.

Previous to the death of Joseph,he said that the time would come when the Saints would be glad to take a bundle, if they could get one, under their arms and start to the mountains, and that they would flee there, and that if they could pick up a change of linen they would be glad to start with that, and to go into the wilderness with anything, in order to escape from the destruction that is coming on the inhabitants of the earth. This we believed, or at least I did; though it seemed to be pretty hard that people should be obliged to leave their houses, farms, friends, and comforts they had gathered around them, and run from them all. I am going to take that as a leading item for this season.

We have been experimenting. Five companies, I think, have come across the plains with hand carts, and they have come a great deal cheaper and better than other companies. I believe that if a company was to try it once with ox teams and once with hand carts, every one of them would decide in favor of the hand carts, unless they could ride more and be more comfortable than people generally are with ox teams.

I count the hand cart operation a successful one, and there is a lesson in it which the people have overlooked. What is it? Let me ask the sisters and brethren here, what better off are you to-day, than as though you had started with a bundle under your arm? You started with an abundance, but have you any oxen, or wagons, or trunks of valuable clothing, or money? "No." What have you got? A sister says "I have the underclothes I wore on the plains, and a dress, and a handkerchief which I pinned over my head in the absence of my sun bonnets which were worn out, and I am here." Are you here? "Yes." Did you come across the plains? "Yes." Do you feel bad? "O, no; I feel pretty well." Now reflect, what else do we want of you, and what else do you want of yourselves?" "Why," says one, "I want a dress and a pair of shoes." Well, go to work and earn them, and put them on and wear them. "I want a bonnet." Go to work and earn it, and then wear it, as you used to do.

What do you want here, but yourselves?—Nothing but yourselves and your religion; that is all you want to bring here. If you come naked and barefooted, (I would not care if you had naught but a deer skin around you when you arrive here) and bring your God and your religion, you are a thousand times better than if you come with wagon loads of silver and gold and left your God behind. If I want to take a wife from among the sisters who came in with the hand cart trains, I would rather take one that had nothing, and say to her, I will throw a buckskin around you for the present; come into my house, I have plenty, or, if I have not, I can get a plenty.

Some want to marry a woman because she has got property; some want a rich wife; but I never saw the day when I would not rather have a poor woman. I never saw the day that I wanted to be henpecked to death,for I should have been, if I had married a rich wife. I asked one of my family, when in conversation upon this very point, what did you bring, when you came to me? "I brought a shirt, and a pair of slippers, and a sun-bonnet," and she is as high a prize as I ever got in my life, and a great deal happier than many would have been with cart loads of silver and gold.

The people are what we want. Reflect about this; and let the Elders, when they go upon missions, sound this in the ears of the Saints; and, if you please, philosophise upon it, weigh the matter well, and see what else there is that is in reality good for anything, but just the saint at the gathering place; let the saint come, and we have all we can get.

I want you to keep in mind what Joseph said, that the day would come when the Saints would be glad to take a bundle under their arms and run to the mountains. What else have they done this season? Men and women started with their fine things, they had their gold and their silver, their flocks and their herds, and their abundance, but they have nearly all come here naked and bare footed, comparatively speaking; thank God for that. What do I care, if not the first particle of the property that is left behind is ever gathered up again? You are situated precisely as we were when we left Nauvoo, Kirtland, Missouri, &c. We started naked and bare. If I can only take myself and my God and my religion, it is all I want. The heavens are full, the earth is the Lord's, and we have nothing to do but go to work and organize the elements and get what we want.

This is the day in which we are to learn, and to increase in our knowledge. Have we got a good lesson this time? I think we have. What is it? That the Saints, when they start from England, may stop buying their silks and satins, their ribbons and finery. You can not bring them here, unless Providence provides different for you, than it did for the immigration last season. If you have a fine silk mantilla,a fine satin dress, fine kid shoes, a fine lace bonnet, and you say that you want to carry them to Zion, do as they did last season. Here are the poor we had to bring over. Now let me tell you that if you had taken the money you paid to William Walker to bring out the baggage, and used it for the gathering of the honest poor, it would have done some good; but that property is spoiled, I understand, and I am glad of it. Much of it was spoiled before it was taken from Iowa City, or, if it was not then, it probably is now. And I expect that the goods are all spoiled at the Devil's Gate. You will pardon me for my abruptness, but I will tell you what that operation made me think of, that what you did not leave in hell's kitchen, you had to leave at the Devil's Gate. If you only honor your God and your religion,the silks and the satins, and the money you paid out for them,may all go to hell with the balance. You live you religion, and the promise I make you is that you shall have what you want in righteousness. "Then." some one may say, "I will have a new dress to-morrow, if that is it." But will you not wait, until your patience is well tried? If you will not, I will make you,if I can. At the proper time, you will have all the riches you need. If you had riches now, they would do you no good.

Recollect the text, which is that the time will come when the Saints will be glad to catch a bundle under their arms and run to the mountains. The time has been when they undertook to come with an abundance, but they got here with nothing. Take the money that was laid out for those articles which you expected to put on when you came into this Tabernacle, and it would have more than made a comfortable fit-out for the companies from the States. If those articles had been left in the stores, and you had have taken your sovereigns and half-sovereigns, and shillings and pence,you would have had enough to have brought all the companies over those plains. This is something that I want you Elders to think of; and I want you to thunder it among the people, long and loud like the thunders of Mount Sinai.

Take the money heretofore spent for useless articles, and pick up your poor neighbors who have not the first shilling; make your way to Liverpool, pay your passage across the ocean to the United States, and then take a hand cart, or a good hickory stick between two and and put your luggage on it and let the hand cart go, and walk to Zion.

When you get here, we want nothing but yourselves, if you have your God and your religion with you; but if you have not them,stay back. We have already got enough half hearted Christians here; we have enough poor devils here now, and half hearted hypocrites, and we do not want any more of them to come here. All hell is boiling over to fill this place with such poor, miserable characters.

If you bring yourselves, it is all we want.—Take the money that bought the goods which have been left on the way, and it would have brought every soul that came in last season, without the assistance of the P. E. Fund company; and, instead of our paying out fifty or sixty thousand dollars, that sum would have been saved. That money would have made your fit-out across the plains, to say nothing about what has been done for you this end of the route.

Again, we could have taken every soul that has come in this season with the wagon trains, by the P. E. Fund, etc., and brought them from Liverpool cheaper than we brought them out of the snow at this end of the journey, to say nothing of the hardship and suffering.—Do you not see that there has been a great outlay that we must save hereafter.

I will say to the Saints abroad, if you can get some good hickory cloth,or some buckskins, and let the sisters make dresses and garments that can not be easily torn and that will last till you get here, and come and bring yourselves, that is all we want. And for the time to come let the P. E. Fund money alone, and let your silks and satins alone, and take the means you have and bring yourselves to this place.

The Lord, in his providence, has shown you and me and the community in this Territory, and will show to the people in the old countries, if the Elders are faithful, that they may bid farewell to bringing their millions' worth of goods here. If they bring anything, let them bring their sovereigns here; the gold will do them more good here than anything else; do not peddle it out in the world. Get the Lord to send an angel with you; get his Holy Spirit to travel with you to this place, and leave all trash behind.

If the companies are composed solely of young females, they may come by tens of thousands, if they like, for I have not yet seen anything in this market that can equal the hand cart girls.

I want to see men and women come as I have suggested; and I think just as much of them, if they come and bring their religion with them, as though they came with cart loads of gold, silver, and merchandize.

I wish you to contemplate upon these things; and I want you to listen to my exhortation in spiritual things. Here is a people before me that say they are in a reformation; I believe it. There is a good spirit they have now in their possession, which some have not had for some time.

I believe that the brethren and sisters are trying to do right, to make satisfaction, and to order their lives better before God and each other. And let me tell you that, when you have lived a whole life time, you will find that you have never righteously had a single hour to spend for anything except reformation, for an increase of faith, for a growth in the knowledge of the truth. You have no time to backslide, nor to spare for the world. It is God and his kingdom; all things else will be secondary considerations.

I am happy for the privilege of speaking to you to-day, and I trust that I shall see you here many times. I pray for you continually, and I know that you pray for me. I do not ask this people to pray for me, for I have the witness that there is not an honest heart in this kingdom but what is praying for me continually. You are before me always, and my whole desire is for your welfare and the welfare of the kingdom of God on the earth.

May God bless you: Amen.

☞ A GENTLEMAN in the interior of France, has built an amphibious steamboat, adapted to roaming on land and water. He navigated over the common roads to a port in the Mediterranean, where the boat walked into the water and kept straight on without any change of its arrangements. It is described as beautiful in its form; the engine of a novel construction; and the pipes so arranged that they can be used as masts.

A KIND-HEARTED NEGRO.—"Pompey, are you willing to be damned if it should be the Lord's will?" inquired a pious friend. "O, yes, massa, said more too; I am willing you be damned too, massa!" replied Pompey.

☞ WHEN a man takes his morning bath nine million mouths are open to thank him for disencumbering their orifices.

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Family Blankets:
10-4, 11-4 and 12-4 White Ribbon Bound Blankets, various qualities, for sale by
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Mackinaw Blankets:
A large and well assorted stock of White Mackinaw Blankets, for sale by
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Plain and Fancy, a well assorted stock, for sale by
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Black and Cold Dress Silks,
Fancy and Plain Bareges, Barege for Veils,
Black and Cold Crape,
Silk, Cashmere and Lace Gloves and mitts,
Alexandre's Kid Gloves,
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Ladies' White and Cold Cotton Hose,
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Together with a full and constantly increasing supply of all articles in the above line, for sale by
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Silk, Linen and Cotton Pocket Handkerchiefs,
White Linen Bosom Shirts,
Calico Shirts, Cotton Undershirts and Drawers,
Hickory and Linen Check Shirts,
Grey, Red and Blue Flannel Shirts,
Denim Overalls and Jumpers, &c., &c., &c.,
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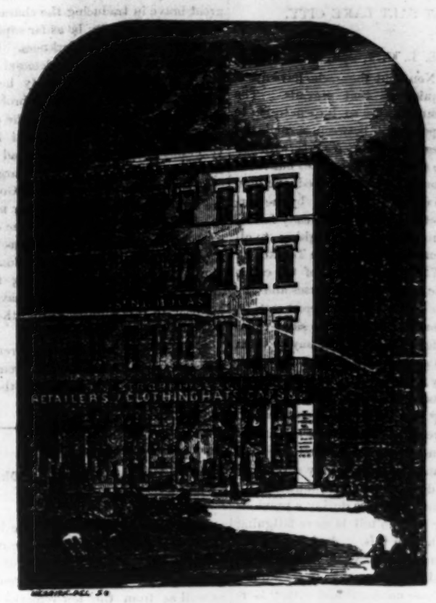
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Los Angeles, May 7th, 1856. 13-1y

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